ARTICLES

TO BE

ENQVIRED OF

IN THE METROPOLITICALL *VISITATION OF THE MOST* REVEREND FATHER, VVILLIAM,

By GODS Providence, Lord Arch-Bishop of *Canterbury, Primate of all England; and* METROPOLITAN:

In and for the Dioces of *Bath* and *Wells*, In the yeere of our LORD GOD 163 , And in the yeere of his Graces Translation.

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Concerning the Church, the Ornaments thereof, and the Churches possessions.

IMprimis, Whether haue you in your seuerall Churches, and Chappels, the whole Bible of the largest volume, and the Booke of Common Prayer both fairely and substantially bound. A Font of stone, set vp in the ancient vsuall place: A conuenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laid vpon the same at time of diuine seruice, and a faire linnen cloth thereon, at the time of the receiuing of the holy Communion. And whether is the same Table placed in such conuenient sort within the Chancell or Church, as that the Minister may be best heard in his Prayer and Administration: and that the greatest number may communicate. And whether is it so vsed out of time of Diuine seruice, as is not agreeable to the holy vse of it; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophaner vses: and are the Ten Commandements set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose?

2 Item, whether are the afternoones Sermons, in your seuerall Parishes, turned into Catechizing by question and answer; according to the forme prescribed in the Booke of Common Prayer? and whether doth euery Lecturer reade diuine Seruice, according to the Liturgy printed by authoritie, in his Surplice and Hood before the Lecture? And whether are his Majesties Instructions in all things duly obserued?

3 Whether haue you in your said Church or Chappel, a conuenient seat for your Minister to reade Seruice in, together with a comely pulpet set vp in a conuenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion cup, with a couer of siluer, a Flagon of siluer, tinne, or pewter, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebration of Diuine Seruice, and administration of the Sacraments? And whether haue you a strong Chest for Almes for the poore, with three Lockes and Keies, and another Chest for keeping the Bookes, and Ornaments of the Church, and the Register Book. And whether haue you a Register Booke in Parchment, for Christnings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe prouided? And is the Mothers Christian name therein Registred as well as the Fathers, and a transcript therof brought in yearely within one moneth after the 25 of March into the Lord Archbishop or Bishop of the Diocesse his principall Register? And whether haue you in your said Church or Chancell, a Table set, of the degrees wherein by Law Men are prohibited to marry?

4 Whether are your Church and Chappels, with the Chancels thereof, and your parsonage or vicarage house, your parish Almes-house and Church-house, in good reparations: and are they imployed to godly, and their right holy vses? Is your Church, Chancell, and Chappell decently and comly kept, as well within as without, and the seats well maintained, according to the 85 Canon, in that behalfe prouided? Or haue any

Patrons or others decayed the Personage-houses, and kepe a stipendary Priest, or Curate, in place where an incumbent should be possessed? Whether is your Church-yard well fenced with walles, rayles, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? And whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons, haue vsed any thing or place consecrated to holy vse, prophanely or wickedly?

5 Is your Church or Chappell decently paued, and is your Church-yard well and orderly kept without abuse. Are the bones of the dead decently interred, or laid vp in some fit place as beseemeth Christians. And is the whole consecrated ground kept free from Swine and all other nastinesse, as becommeth the place so dedicated?

6 Whether haue any ancient Monuments or Glasse windowes beene defaced, or any brasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell beene at any time purloyned, and by whom?

7 Whether haue you the Terrier of all the Gleabe Lands, Medowes, Gardens, Orchards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging vnto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishops Registery, and in whose hands any of them are now. And if you haue no Terrier already made in Parchment, you the Church-wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the premises, and make, subscribe, and signe the said Terrier, as aforesaid.

Concerning the Clergy.

1 WHether doth your Parson, Vicar, or Curate, distinctly and reuerently say Diuine seruice vpon Sundayes and Holidayes, and other dayes appointed to be obserued by the booke of Common Prayer; as Wednesdayes, and Fridayes, and the Eues of euery Sunday and Holiday, at fit and vsuall times? And doth he duly obserue the Orders, Rites and Ceremonies, prescribed in the said Booke of common Prayer, as well in reading publike prayers and the Letany, as also in administring the Sacraments, solemnization of Matrimony, visiting the sicke, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme, as in the said Booke of Common prayer he is inioyned, without any omission or addition. And doth he reade the Book of the last Canons yearely, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Cloake and not in his Gowne, and whether haue you any Lecturer who will not professe his willingnesse and readines to take vpon him a Liuing or Benefice, with cure of soules, or who hath refused a Benefice when it hath beene offered vnto him.

3 Doth your Minister bid Holidayes and Fasting-dayes, as by the Booke of Common prayer is appointed? and doth he giue warning beforehand to the Parishioners, for the receiuing of the holy Communion, as the two and twentieth Canon requireth: and whether hee doth administer the holy Communion so often, and at such times, as that euery Parishioner may receiue the same, at the least thrice in euery yeere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receiue the same himselfe, on euery day that he administreth it to others, and vse the words of institution according to the Booke, at euery time that the Bread and Wine is renewed, accordingly as by the prouiso of the 21. Canon, is directed: And doth he deliuer the Bread and Wine to euery Communicant seuerally, and kneeling: Whether he hath admitted to the holy Communion, any notorious Offender or Schismaticke.

maticke, contrary to the 26. and 27. constitutions, or receiued any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publickly infamous for any notorious crime? Doth he vse the signe of the Crosse in Baptisme, or Baptize in any Bason, or other vessell, and not in the vsuall Font, Or admit any Father to be God-father to his owne child, or such who haue not receiued the holy Communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptize any Infant in his parish, being in danger, hauing beene enformed of the weakenesse of the said childe: and whether the childe died through his default without Baptisme?

4 Whether hath your Minister married any without a Ring, or without Banes published three seuerall Sundayes or Holydayes in time of Diuine Seruice, in the seuerall Churches or Chappels of their seuerall abode, according to the Booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a License or dispensation from the Archbishop, the Bishop of the Diocesse, or his Chancellor, first obtained in that behalfe? Or not betwixt the houres of eight and twelue in the forenoone, or haue maried any in any priuate house, or if the parties be vnder the age of 21 yeeres before their parents or gouernours haue signified their consent vnto him?

5 Doth he refuse to bury any, which ought to be interred in Christian burial, or deferr the same longer than he should, or bury any in christian burial, which by the constitutions of the Church of England, or Lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed? If yea, then by whom. If not, whether doth he procure some who are lawfully licensed, to preach monethly amongst you at the least?

7 Doth your Minister (being licensed,) preach vsually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioyning, where no Preacher is, and how often he hath beene negligent in that behalfe, and doth hee preach standing, and with his Hat off? Or whether doth he or his Curate vpon euery Sunday, when there is no Sermon, reade an homilie, or some part thereof, according as hee ought to doe: or in case he be not licensed to preach, doth he take vpon him to preach or expound the Scriptures in his owne Cure, or elsewhere: If so, then you are to present the same, the time and place, when, and where he did it?

8 Doth your Minister vse to pray for the Kings Maiesty, King Charles, and for the Queenes Maiesty, Prince Charles, and all the royall Progeny, with addition of such Stile and Titles as are due to his Highnesse, and exhort the people to obedience to his Maiesty, and all Magistrates in authority vnder him: And doth hee also pray for all Arch-Bishops, Bishops, and other Ecclesiasticall persons?

9 Is your Minister continually resident vpon his Benefice, and how long time hath he bin absent, and in case he be licensed to be absent: whether doth he cause his Cure to be sufficiently supplied, according to the Canons? Or in case he hath another Benefice, whether doth he supply his absence by a Curate sufficiently licensed to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smalnesse of the liuing cannot finde a preaching Minister, doth he preach at both his Benefices vsually?

10 Doth your Minister or Curate, serue any more Cures than one: If yea, then what other Cure doth he serue, and how farre are they distant?

11 Doth your Minister or Curate euery Sunday and Holiday, before Euening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Beliefe, and in the Lords Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common praier onely? And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty?

And

And is hee carefull to tender all such youth of his Parish as haue béene well instructed in their Catechisme to be confirmed by the Bishop in his Visitation, or any other conuenient time, as is appointed by the booke aforesaid?

12 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the parish, saying and using the prayers, Suffrages, and Thankesgiuing to God, appointed by Law, according to his duty, thanking God for his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

13 Hath your Minister admitted any Woman, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

14 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministred the holy Communion in any priuate house, otherwise than by Law is allowed?

15 Doth your Minister endeuour and labour diligently to reclaime the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or Curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

16 Hath your Minister taken vpon him, to appoint any publique or priuate Fasts, Prophesies, or exercises, not approued by Law, or publique authority, or hath vsed to meet in any priuate house or place, with any person or persons, there to consult how to impeach or depraue the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all.

17 Hath your Minister staied the publication of any excommunications or suspensions, or doth he euery halfe yeare denounce in his Parish Church, all such of his parish as are excommunicated, and perseuere therein without seeking to be absolued, or doth he wittingly and willingly keep company with such as are excommunicate: And hath he admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Iudge?

18 Doth your Minister carefully looke to the reliefe of the poore, and from time to time call vpon his Parishioners to giue somewhat, as they can spare to godly and charitable vses, especially when they make their Testaments.

19 Whether your Minister or any, hauing taken holy Orders, being now silenced or suspended, or any other person of your knowledge, or as you haue heard, hold any conuenticles, or doth preach in any place, or vse any other forme of Diuine Seruice than is appointed in the Booke of Common prayer: If yea, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of this Diocese, or by any other, and by whom?

21 Doth your Minister vse such decencie and comelinesse in his apparell, as by the 47. Canon is enioyned: is he of sober behauiour, and one that doth not vse such bodily labour, as is not seemely for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symony or any other way defamed, to be a Symoniac all person, or any way noted to be a Schismaticke, or Schismatically affected, or reputed to be an incontinent person, or doth table or lodge any such in his house: or is he a frequenter of Taurnes, Innes, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Gamester, or player at Dice, a Swearer, or one that applieth himselfe not at his study, or is otherwise offensiue and scandalous to his function or Ministry?

23 Doth your Preacher or Lecturer reade Diuine seruice, before his Sermon, or

Lecture

Lecture, and Miniſter the Sacraments twice a yeere at leaſt in his owne perſon, according to the Canons?

24 When any perſon hath beene dangerouſly ſicke in your Pariſh, hath hee neglected to viſit him, and when any haue beene parting out of this life hath he omitted to doe his laſt duty in that behalfe?

25 Doth your Miniſter, Curate, or Lecturer, in his or their Sermons deliuer ſuch doctrine as tends to obedience and the edifying of their Auditory in faith and religion, without intermedling with matters of State, not fit to be handled in the Pulpit, but to be diſcuſſed by the wiſdome of his Maieſty and his Councell. And if you finde any faulty herein, you ſhall preſent them?

Schoole-Maſters.

1 DOth any in your Pariſh openly or priuately take vpon him to teach Schoole, without licenſe of the Ordinary, and is he conformable to the Religion now eſtabliſhed? And doth hee bring his Schollers to the Church, to heare diuine Seruice and Sermons? And doth hee inſtruct his Schollers in the grounds of the Religion now eſtabliſhed in this Church of England, and is hee carefull and diligent to benefit his Schollers in learning?

2 Doth your Schoolemaſter teach and inſtruct his youth in any other Catechiſme than is allowed by publike authority? And what Catechiſme it is that he so teacheth?

3 Is any Liuing or Meanes giuen towards the erection or maintenance of any Schoole withholden backe or otherwiſe imployed, and by whom?

4 Doth any keepe Schoole in the Chancell or Church, by which meanes, that holy place, and the Communion Table are many waies prophaned, and the windowes broken?

Pariſh Clark and Sextons.

1 HAue you a fit Pariſh Clarke, aged twenty yeares at leaſt, of honeſt conuerſation, able to reade and write? Whether are his and the Sertons wages paid without fraud, according to the ancient cuſtome of your Pariſh: if not, then by whom are they ſo defrauded or denied? by whom are they choſen? and whether the ſaid Clarke be approued by the Ordinary? and hath he taken an Oath, as in ſuch caſes is fit and required: and is he diligent in his Office, and ſeruiceable to the Miniſter, and doth he take vpon him to meddle with any thing aboue his Office: as Churching of Women, burying the dead, or ſuch like?

2 Doth your Clark or Sexton keep the Church cleane, the doores locked at fit times? Is any thing loſt or ſpoiled in the Church, through his default? are the Communion Table, Font, Bookes, and other Ornaments of the Church kept faire and cleane? doth he ſuffer any vnſeaſonable ringing, or any prophane exerciſe in your Church? Or doth he (when any is paſſing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Pariſhioners.

1 WHether any of your Pariſhioners, being ſixteene yeares of age or vpwards, or others lodging or commonly reſorting to any Houſe within your pariſh, doe wilfully abſent themſelues from your pariſh Church, vpon Sundayes or Holidayes at Morning and Euening prayers? Or who come late to Church, and depart from Church before ſeruice be done vpon the ſaid dayes? Or who do not reuerently behaue themſelues during the time of Diuine ſeruice, deuoutly kneeling, when the generall confeſſion of ſinnes, the Letany, the ten Commandements, and all Prayers and Collects are read, and vſing all due and lowly reuerence, when the bleſſed name of the Lord Jeſus Chriſt is mentioned, and ſtanding vp when the Articles of the Beliefe are read? or who doe couer their heads in the Church during the time of Diuine Seruice, vnleſſe it be in caſe of neceſſity, in which caſe they may weare a Night-cap or Coyfe? Or who

doe giue themselues to babling, talking, or walking, and are not attentiue to heare the Word preached, or read? Whether any of your Parish, being of sixteene yeeres of age or vpwards, doe not receiue the holy Communion in your Church thrice euery yeere: thereof once at Easter, and whether they doe not deuoutly kneele at the receiuing thereof? And whether any hauing diuerse houses of remoue, doe shift from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

2 Whether any of your parishioners, being admonished thereof, doe not send their Children, Seruants, and Apprentizes, to the Minister to bee catechized vpon such Sundayes and Holydayes as are appointed? Or whether any of them doe refuse to come; or if they come, refuse to learne those instructions set forth in the Booke of Common prayer?

3 Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Diuine Seruice, or receiue the holy Communion, as aforesaid, present their names, their qualities, or conditions?

4 What Recusant Papists are there in your Parish, or other Sectaries? present their names, qualities, or conditions? whether they keepe any Schoolemaster in their house, which commeth not to Church to heare Diuine Seruice and receiue the Communion? What is his name, and how long hath he taught there, or elsewhere?

5 Whether any of the said Popish Recusants, or other Schismatickes, doe labour to seduce and withdraw others from the Religion now established? Or instruct their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest seruice, or trust, but such as concurre with them in their opinions?

6 How long haue the said popish Recusants abstained from Diuine Seruice, or from the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, vtter, or disperse, any Popish bookes, or Writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, or state, or Gouernement Ecclesiasticall of this Kingdome of England, or keepe any Monuments of Superstition vncancelled or vndefaced?

8 Whether haue you any in your Parish, which heretofore being popish Recusants or Sectaries, haue since reformed themselues, and come to Church to heare Diuine Seruice, and receiue the Sacraments: If yea, then who are they? And how long since haue they so reformed themselues? And whether they still remaine and abide in that conformitie?

9 Is there any in your Parish that refuse to haue their Children Baptised, or themselues to receiue the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they alleage; or haue any maried Wiues refused to come to Church, according to the Booke of Common Prayer, to giue God thankes after their Child-birth, for their safe deliuerance? And whether doe any of, or in your Parish, refuse to haue their Children Baptized in your parish Church, according to the forme prescribed in the booke of common Prayer?

10 Doe any of your Parish dually goe to other Parish Churches to heare Diuine Seruice or Sermons? Or doe they communicate, or Baptize their Children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making a Schisme or diuision (as it were) betweene the vse of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, of Ecclesiasticall Cognisance doe stand excommunicate? present their names, and for

what

what cause they are excommunicated, and how long they haue so stood, and what person or persons doe wittingly and dayly keepe them company?

13 Whether any, not being in Orders, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that hauing heretofore taken vpon him the order of Priest-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Haue any person in your Parish quarrelled, or stricken, or vsed any violence to your Minister, or haue stricken or quarrelled with any other person within your Church or Church-yard, or demeaned himselfe disorderly in the Church, by filthy or prophane talke, or any other base or immodest behauiour? Or haue disturbed the Minister in time of Diuine Seruice or Sermon, or haue libelled or spoken slanderous words against your Minister, to the scandall of his vocation, or defamed any of his Neighbours, touching any crime of Ecclesiasticall Conusance?

16 Whether any of, or in your Parish, without consent of the Ordinarie, or other lawfull authority, haue caused any to doe pennance, or to be censured or punished for any matter of Ecclesiasticall Conusance, by any Vestry meetings or otherwise by their owne authority? Or haue taken any money or commutation for the same? Present their names that haue done it? And who haue beene so punished? In what manner, and vpon what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keep open Shops or Ware-houses vpon any Sunday or Holyday by themselues, their Seruants, or Apprentices, or haue otherwise prophaned the said dayes, contrary to the orders of the Church of England? And whether there be any Inne-keepers, Alehouse-keepers, Victuallers or other persons, that permit any persons in their houses, to eate, drinke or play, during the time of Diuine Seruice or Sermon, or reading the Homilies in the forenoone or afternoone, vpon those dayes?

18 Whether the fifth day of November, be kept holy, and thankes-giuing made to God, for his Maiesties and this States happie deliuerance, according to the Ordinance in that behalfe?

19 Whether any of your parish hold or frequent any conuenticles or priuate Congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publikely or priuately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562. or against the Kings Supremacie, in causes Ecclesiasticall, or against the Oath of Supremacie, or of Allegiance, as pretending the same to be vnlawfull and not warrantable by the Word of GOD? Or against any of the Rites or Ceremonies of the Church of England, now established? Or against the Gouernement of the Church of England vnder the Kings most excellent Maiesty, by Arch-Bishops, Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming, that the same is repugnant to the Word of GOD, and that the said Ecclesiasticall Officers, are not lawfully ordained? Or whether there be any Authors, Maintainers, or Fauourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines, Brownists, of the Family of Loue, or of any other Heresie or Schisme? present their names?

20 Whether any in your Parish haue maried within the degrees by Law prohibited, and where, and by whom? And whether any couple in your Parish being lawfully married, liue apart one from the other, without due separation by the Law, or any that haue beene diuorced, which keepe company with any other at Bedde or at Boord?

21 Whether doe any persons administer the goods of the dead without lawfull authority, or suppresse the last will of the dead? Or are there in your Parish any wils not yet proued, or goods of the dead (dying intestate) left vnadministred? By authority in that behalfe, you shall not faile to present the Executors, and all others faulty therein: and also how many persons being possessed of any goods and chattels, haue died within your Parish, since the 1. day of February? 1632.

22 Whether any with-hold the Stocke of the Church, or any gods or other things, giuen to good and charitable vses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to good and charitable vses, and the lands, possessions and goods of the same, be ordered and disposed of as they should be? And doe the Masters, Gouernours, Fellowes, and others of the said Houses and Corporations, behaue and demeane themselues, according to the godly Ordinances and Statutes of their seuerall Foundations?

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or she haue liued incontinently with any person or persons whatsoeuer: or any that haue attempted the chastity of any woman, or solicited any woman to haue the carnall knowledge of her body, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and lasciuious Talkers, Vsurers, Symoniacall Persons, Bawdes, or Harbourers of Women with childe, which be vnmaried, or Conueying or suffering them to goe away before they haue made satisfaction to the Church, or any that hauing heretofore beene presented, or suspected of any the aforesaid crimes, haue for that cause departed your parish, and are now returned againe? Or any which haue vsed any inchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any periury in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any forgery, punishable by the Ecclesiasticall Lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singuler the said offendors, and with whom they haue committed the said offences, in case they haue not beene publikely punished to your knowledge for the same crimes?

Phisitions, Chirurgions, and Mid-wiues.

25 HOw many Phisitions, Chirurgions or Mid-wiues, haue you in your Parish? How long haue they vsed their seuerall Sciences or Offices, and by what authority? And how haue they demeaned themselues therein, and of what skill are they accounted to be in their profession?

Touching the Church-wardens and Side-men.

1 WHether you and the Church-wardens, Quest-men, or Side-men from time to time, doe, and haue done their diligence, in not suffering any idle person to abide either in the Church-yard, or Church-porch, in Seruice or Sermon time, but causing them either to come into the Church to heare Diuine Seruice, or to depart, and not disturbe such as be hearers there? And whether they haue, and you doe diligently see the parishioners duely resort to the Church euery Sunday and Holiday and there to remaine during Diuine Seruice and Sermon? And whether you or your predecessors, Church-wardens there, suffer any Playes, Feasts, Drinkings, or any other prophane vsages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your and their vttermost power and endeauour, any person or persons to be tipling or drinking

king in any Inne or Victualling house in your Parish, during the time of Diuine Seruice or Sermon, on Sundayes and Holydayes?

2 Whether, and how often haue you admitted any to preach within your Church or Chappell, which was not sufficiently licensed? And whether you together with your Minister, haue not taken diligent heed and care, that euery parishioner being of sixteene yeeres of age or vpwards, haue receiued thrice euery yeere, as aforesaid: and also that no stranger haue vsually come to your Church, from their owne Parish-Church?

3 Whether haue there beene prouided against euery Communion, a sufficient quantity of fine white bread, and of good and wholsome wine for the communicants that shall receiue? And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners? And haue the late Church-wardens giuen vp a iust account for their time, and deliuered to their successors by Bill indented the money, & other things belonging to the Church, which was in their hands? And are the Almes of the Church faithfully distributed to the vse of the poore?

5 Whether doe you see the names of all Preachers which are strangers and preach in your Parish Churches, to be noted in a Booke for that purpose, and whether euery Preacher doe subscribe his name, and of whom he had his License?

6 Whether any man doe trouble or molest you for doing your duties?

7 Whether there be any Legacies withholden giuen to the Church or poore people, or to the mending of Highwayes, or otherwise by the Testators? In whose hands it is, by whom it was giuen, and by whom it is withholden?

8 Doe you know of any thing that hath beene complained of that is not yet redressed?

Concerning Ecclesiasticall Magistrates and Officers.

1 WHether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Iudge, or Officer, for winking at or sparing to punish any person for any offence of Ecclesiasticall Cognisance, or for suppressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of or against any Recusant, or any other offendor in the cases aforesaid? What summe of money, or other consideration hath beene receiued or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your Parish, paid or promised any summe of money or other reward, for commutation of pennance, for any crime of Ecclesiasticall Cognisance? If so, then with whom? When, and for what, and how hath the same beene imployed?

3 Are your Ecclesiasticall Iudges and their substitutes Maisters of Arts, or Batchellors of the Lawes at the least, Learned and practised in the Ciuill and Ecclesiasticall Lawes: Men of good life and fame, zealously affected in Religion, and iust and vpright in executing their Offices? Haue they heard any matter of office priuately in their Chambers, without their sworne Registers, or their Deputies presence?

4 Doe you know, or haue you heard, that any Ecclesiasticall Iudge, Officer or Minister, hath receiued or taken any extraordinarie fees, or other rewards or promises, by any wayes or meanes, directly or indirectly, of any person or persons whatsoeuer, either for the graunting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the Goods and Chattels of those that haue died intestate, to one more than to another: or for allowing larger and vnreasonable accounts, made by Executors or Administrators: or for giuing them Quietus est, or discharges, without Inuentory or account, to defraude Creditors,

Legataries, or those who are to have portions. And what summes of money doe you know, or have you heard, that any Ecclesiastical Judge or Officer hath taken out of the estate of any dying intestate, upon pretence to bestow the same, in Pios vsus: and how have the same beene bestowed?

5 Hath any Ecclesiastical Magistrate, Judge, Officer, or any other exercising Ecclesiastical Jurisdiction within this your Diocesse: Or any Advocate, Register, Proctor, Clarkes, Apparators, or other Minister belonging to the same Ecclesiastical Courts, exacted or taken by any wayes or meanes, directly or indirectly, extraordinary or greater Fées than are due & accustomed? And whether is there a Table for the rates of all Fées, set up in their severall Courts and Offices? And whether they have sent or suffered any Processe to goe out of the Ecclesiastical Courts otherwise than by Law they ought? Or have they taken upon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrary to the Law and Canons in that behalfe provided?

6 What number of Apparators have every severall Judge Ecclesiastical? And wherein, and in what manner is the Countrey overburthened by them? And wherein have they caused or summoned any to appeare in the said Courts, without a presentment or Citation first had? Or whether have they threatned any to prosecute them in the said Courts if they would not give them some rewards, and what bribes in that behalfe have they taken?

7 What reward or fées hath any of the Apparators taken, to save the Iournies for Contumacy of any persons, and what (after composition so made) have they or any of them taken and received, and what acquittance or discharge have they given or promised them; and whether have they not cited some to appeare before the Arch Deacon, or his Official, after they have beene ordered by the Commissary, and done their penance accordingly, and whom have they so cited and troubled, and what hath it cost them, as you know or have heard, or by inquiry can finde?

If you know of any other default or crime of Ecclesiastical Cognisance, you are to present the same by vertue of your Oathes?

The Minister of every Parish, may and ought to ioyne in presentment with the Church-wardens, and Side-men, and if they will not present, the Minister may and ought himselfe present the defaults and crimes aforesaid: and there must be severall presentments made to every severall article: and the Minister, Church-wardens, and Sidesmen, are to meete and conferre about the said presentments, and answering of every of the aforesaid Articles?

FINIS.